This method is opposed by the formalism of Kant which appeals to a mysterious inner conscience which is not concerned with consequences. Manifestly the trouble with this criterion of right is that consciences do not always agree.

Returning then to the more generally accepted method of today, which is in harmony with the declaration of Jesus, "By their fruits ye shall know them," it appears that by this method both principles and individuals may be evaluated or judged; although, as applied to individuals or social groups, this method may reveal ignorance, superstition, or other such disability no less than it may reveal moral turpitude. As people become enlightened in all matters pertaining to human welfare the possible divergence between the moral character of the actor and the moral quality of his acts correspondingly disappears; this because foresight of consequences and appreciation of their meaning for human welfare will be keeping pace with good motives.

Since all of these things properly enter into the development of an individual or of a community, both may well be judged by their fruits. In the long run such judgment is inevitable.

PROBLEMS

1. (a) Explain the pragmatic method of determining moral values.

(b) What is the logical relation of Matt. VII: 15-23 to the pragmatic method?

2. (a) Why is a person's moral practice frequently out of harmony with his moral theory?

(b) How do you account for the divergence between moral professions and moral practice?

(c) Explain in detail the difference between (a) and (b).

3. (a) Explain the difference between passing judgment (a) upon the morality of an act and (b) upon the moral status of a person.

(b) Show how the pragmatic method may be used in both cases and what its limitations may be in each case.

CHAPTER IX

MORAL OBLIGATION AND GROWTH

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents.

"And likewise he that had received two, he also gained other two.

"But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them.

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

"Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matthew XXV: 14-30.[3]

"Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

"Blessed is that servant, whom his lord when he cometh shall find so doing.

"Of a truth I say unto you, that he will make him ruler over all that he hath.

"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

"The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. *For unto whomsoever much is given, of him shall be much required*: *and to whom men*

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[3] See also Luke XIX: 12-27.

have committed much, of him they will ask the more." Luke XII: 41-48.[2]

"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John XV: 1, 2.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites, which make a farthing.

"And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. Mark XII: 41-44.[3]

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

"And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

"Jesus said unto them, *If ye were blind, ye should have no sins but now ye say, We see; therefore your sin remaineth.* John IX: 39-41.

"If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." John XV: 22.

"But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

"For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

"And through thy knowledge shall the weak brother perish, for whom Christ died?

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[2] See also: Matthew XIII: 1-12. Mark IV: 24, 25.
Luke VIII: 16-18. John IX: 39-41.

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

"*Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*" I Corinthians VIII: 9-13.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." I Corinthians X: 32, 33.

Commentary

One of the most widely accepted principles of modern education is that moral growth comes about primarily through moral action. This is expressed in such current phrases as, Develop the good life by practicing it, Citizenship by practicing citizenship, Learn to do by doing.

Moral degeneracy through failure to be occupied with something worthwhile is also commonly recognized and is expressed in such well worn phrases as, An idle brain is the devil's workshop.

The New Testament distinction between sins of omission and sins of commission is worthy of special attention. Many a proud Pharisee derives his pride from exclusive attention to his supposed freedom from sins of commission to the exclusion of his deep guilt with respect to sins of omission. Important as is the negative part of moral life, alone, it but stamps a person as relatively harmless; such a person may, however, be a block in the way of progress and therefore not altogether harmless. To be good, but only

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[3] See also Luke XXI: 1-4.

good for nothing, is scarcely making progress toward development of worthwhile character. The moral life is now conceived as a very positive, dynamic sort of life; one, to be sure, that is not overcome of evil, but that overcomes evil with good, and at the same time steadily advances the good. A great personality cannot be developed out of a weak individuality, but whatever individuality one possesses to begin with is developed into personality through ethical thoughts, feelings and actions.

The somewhat popular fallacy that greatness of character is promoted by the practise of "sowing wild oats" in youth is due to misunderstanding of the necessary relation between native endowment or individuality and attainment or personality. A person of strong individuality may in youth depart from the straight moral way, but later change his course and become a powerful moral force in the community. The popular mind, then, commits the common fallacy of false cause, by which it is assumed that the "wild oats sowing" is the cause of the later manifestation of moral force, when, in fact, it is the strong individuality that is the real cause, a cause that might have produced a still stronger personality had not some of the time and energy of youth been dissipated.

As to the basis of moral obligation the New Testament idea that where much is given much is required is paralleled in modern ethics in the fundamental and basic principle that each person is under obligation to serve his fellows in proportion to his ability, even to the utmost extent of his ability. This, of course, includes all sorts of socially valuable abilities—knowledges, skills, material goods, or other possessions acquired. From a purely empirical and secular point of view this moral obligation is certain and binding. It follows from the very nature of civilization and of human relations and from the moral judgment of mankind with respect to the nature of social justice.[4]

An enlightened view of the nature of moral obligation makes clear at once the fact that it includes the obligation of each to develop his native powers to the fullest extent of his opportunities, not for mere selfish ends, however, but for the service of mankind. Through this process of service his own personality will also be developed in much higher degree than could otherwise be possible.

PROBLEMS

1. (a) What principle of ethics is embodied in the parable of the talents?

(b) On what empirical facts is this principle based?

(c) Show how this principle is contained in Luke XII: 41-48; John XV: 1-2; and Mark XII: 41-44.

(d) Show how practice of this principle is a chief means of moral growth.

(e) What is the logical relation between this principle and the idea some people have of the moral benefits of "sowing wild oats?"

2. Why is it wrong to do violence unnecessarily to the conscience of another person?

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[4] This point of view is developed more fully in Bennion's Citizenship, Chaps. VIII and XIX (1925 edition).

CHAPTER X

THE RELATION OF THOUGHT TO ACTION

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matthew XII: 34, 35.[1]

"And he said, That which cometh out of the man, that defileth the man.

"For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

"Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

"All these evil things come from within, and defile the man." Mark VII: 20-23.

"And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

"And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

"And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

"Ye fools, did not he that made that which is without make that which is within also? Luke XI: 37-40.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation:

"Neither shall they say, Lo here! or lo, there! for, behold, *the kingdom of God is within you.*" Luke XVII: 20, 21.

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[1] See also Luke VI: 45.

"Abstain from all appearance of evil." I Thessalonians V: 22.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew V: 27, 28.

Commentary

To say that purpose and attitude are the foundations of character is not to minimize the importance of conduct or the outward expression of character. It does mean, however, that attention centered on outward conduct alone as a means of character training is likely in the end to fail. Students of character education are generally agreed that to stimulate the development of socially valuable purposes is a most fundamental procedure in the development of the character of youth. Intelligent pursuit of such purposes naturally results in good conduct—conduct that is not merely not bad, but that contributes in very positive ways to human welfare.

To have socially valuable purposes in life is to have moral ideals; and ideals, if they are genuine, are the forces that lead to action in the direction of their realization. When such ideals come to be shared by a group of persons, they may be realized in a community by cooperative effort of the group. This fact is well illustrated in the work of the disciples of Jesus during the early history of the primitive church. It is also illustrated in political life in every great reform in government; and so likewise with other phases of social life. History is replete with illustrations of this truth.

Purpose, as the forward drive in conduct, determines the attitude or spirit in which an activity is carried on. In case of socially valuable purposes this spirit is one of sympathy and good will toward associates and toward mankind in general. This, in turn, implies devotion to the great fundamental principles of the moral life—the principles that make for the lasting good and happiness of mankind.

Contrast with this the person who is without moral ideals, or one whose ideals are of the self-righteous, self-centered type. In case of the one without moral ideals conduct is restrained only by force of law and the dictates of a type of wisdom that may foresee unpleasant reactions upon self. In case of the selfishly righteous person, conduct may be very scrupulously regulated to conform to all the negative requirements of a technical moral code. Such a person may avoid saying what is not true or interfering with the property of another, but at the same time be unscrupulous in profiteering, wholly unsympathetic toward his fellows, and otherwise self-centered, self-righteous, and, even in the negative sense of morality, very immoral; the purposes and attitudes throughout are all wrong. Such outward conformity to moral standards as may be manifest are but the shallowest veneer.

Genuine moral character comes from the heart and finds appropriate expression in every aspect of being.

It is a well established principle of psychology that all thinking tends to express itself in action.

This is one reason why it is inadvisable to keep prohibition of wrong doing before a child's mind. If that is all that is there, there is nothing to express other than the thing that is forbidden. Such negative expression is not uncommon, hence the value of the admonition, Be not overcome of evil, but overcome evil with good. This overcoming evil with good may come about, as a first step, at least, by keeping the mind fully occupied with good thoughts; these tend to find an outlet in corresponding deeds.

PROBLEMS

1. (a) What is the natural or psychological relation between thought and action?

(b) What bearing should this have upon practice in character development?

2. Show how development of high ideals may influence moral practice. Give illustrations.

3. Give examples of the influence upon character growth of the development of socially valuable purposes.

4. What factors enter into development of moral attitudes?

5. Why is the moral life better developed by pursuit of high moral purposes than by attempt to follow many detailed rules of conduct?

Chapter XI

TEMPTATION AND THE PLACE OF CHOICE IN THE MORAL LIFE

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

"And when he had fasted forty days and forty nights, he was afterward an hungered.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

"And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written again, Thou shall not tempt the Lord thy God.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and behold, angels came and ministered unto him." Matthew IV: 1-11.[1]

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Mark XIV: 38.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And *lead us not into temptation*, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Matthew VI: 9-13.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

"But every man is tempted, when he is drawn away of his own lust, and enticed.

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James I: 12-15.[2]

Commentary

Temptation, as here used, is the inclination to do wrong because of the presence of an exciting object, person, or situation. To the extent that a person is perfected in character temptation is eliminated, as illustrated in the citation from the Epistle of James: "God cannot be tempted with evil," presumably because of his perfection.

The great significance of objective stimuli as factors in temptation in case of the mentally and morally immature has led in all civilized countries to legisla-

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[1] See also Luke IV: 1-13.

[2] See also verses 2-4.

tion for the protection of childhood and youth against demoralizing influences. Illustrations of this fact are found in laws forbidding admission of minors to saloons (in countries where such institutions are tolerated): forbidding the use of tobacco to minors, excluding minors from pool halls, card clubs, and other such places where the situation seems to invite gambling or other immoral conduct. Governments have taken similar precautions with respect to primitive peoples who are wards of the state. Prior to the enactment of the United States prohibition law, the federal government made it a crime for any one to provide Indians with intoxicating liquor. The extension of this prohibition to all of the population is doubtless on the assumption that the large majority of normally-minded adults do not desire to use intoxicants, and that it may be well for the minority to share with minors the protection from temptation afforded by the law.[3]

Another aspect of temptation has to do with the purposes and attitudes of mind of individuals in the presence of situations that may or may not be a stimulus to wrong doing; but usually are in case of the morally immature. Consider, for example, the vice district of a city as a place for a young man to spend his time. In case of young men of maturity of mind and strength of character who go to these places as social or religious workers and with the sole purpose of overcoming evil with good the moral situation is changed; the task before them normally forestalls temptation; whereas, in case of the youth who spends time there with no purpose but to satisfy his idle curiosity, the situation is most favorable to temptation and ultimately to moral decay.

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[3] This is, of course ,not suggested as the chief reason for enactment of this law.

The majority of individuals are, probably, intermediate between these two groups and are, therefore, subject to temptation in varying degrees. For them self-control is usually regarded as the prime factor in overcoming temptation. Where this self-control is purely negative, however, there is great danger of its breaking down. Lofty ideals and high social purposes are the safest means of eliminating temptation. It is this fact that gives great significance to that saying of St. Paul: "Be not overcome of evil, but overcome evil with good." In case of any individual and under any circumstances it is evidently a matter of moral safety not to be exposed unnecessarily to unwholesome influences. This is probably the meaning of the prayer: "Lead us not into temptation."

Modern education, as well as civil law, has done much to reduce to a minimum the temptations of childhood and youth. Some of these provisions are: compulsory education; extra-curricular school activities; play ground supervision; cooperation of home, church, and civic organizations in keeping young people so fully occupied with wholesome activities that they have neither time for nor inclination toward wrong doing.

The modern method of control differs somewhat from that suggested by some of the New Testament writers in that the more strenuous and repressive method of "crucifying the flesh" is superceded by the method of control and direction of the bodily appetites and passions in agreement with moral ends. This control is often realized through the so-called method of sublimation by which passions or instincts are expressed in refined and socialized forms. The difference between the old and the new is one of method rather than of purpose.

PROBLEMS

1. Explain the conditions of temptation and the factors involved.
2. Which is better, to forestall or to overcome temptation? Explain the difference.
3. Describe ways by which various kinds of temptation may be forestalled.
4. Take any concrete case of moral choice and explain the factors that enter into such choice.
5. How is moral choice related to moral growth and to moral freedom?

CHAPTER XII

MEANS AND ENDS: LETTER AND SPIRIT

"And it came to pass, that he (Jesus) went through the cornfields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

"And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

"And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he and they that were with him?

"How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

"And he said unto them, *The sabbath was made for man, and not man for the sabbath*:

"Therefore the Son of man is Lord also of the sabbath." Mark II: 23-28.

"Then came together unto him (Jesus) the Pharisees, and certain of the scribes, which came from Jerusalem.

"And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

"For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and tables.

"Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

"He answered and said unto them, Well hath Esaias prophesied of you hyocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

"For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

"And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

"For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death:

"But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

"And ye suffer him no more to do aught for his father or his mother;

"Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

"And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

"There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

"If any man have ears to hear, let him hear.

"And when he was entered into the house from the people, his disciples asked him concerning the parable.

"And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

"Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

"And he said, That which cometh out of the man, that defileth the man.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

"Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;

"All these evil things come from within, and defile the man." Mark VII: 1-23.[1]

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[2] See also Matthew XV: 1-20.

"Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." John VI: 26, 27.

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John VI: 63.

"Judge not according to the appearance, but judge righteous judgment." John VII: 24.

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

"But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans II: 28, 29.

"Ye are our epistle written in our hearts, known and read of all men:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

"And such trust have we through Christ to God-ward:

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God;

Who also hath made us able ministers of the new testament; *not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*" II Corinthians III: 2-6.

Commentary

The declaration that "The Sabbath was made for man and not man for the Sabbath," embodies a principle having very wide application. The Pharisees were not alone in their worship of rules, forms, and ceremonies, nor have they been without emulators in all succeeding ages to this day. There are individuals even outside the devotees of any religion who are much given to the worship of rules. For them the all important thing is to make rules and to enforce them literally and on all occasions irrespective of persons and circumstances. They forget that rules are made to be suspended by the authority that makes them whenever greater good will be accomplished by so doing. Under other circumstances rules are, of course, made to be enforced. In religious activities the same error is often made with respect to forms and ceremonies, which are sometimes elevated to the position of ends in themselves.

Clear discrimination of the distinction between means and ends is doubtless what is aimed at in discussions on various occasions between Jesus and the scribes and lawyers. These discussions culminated in each case in formulation of the great principles upon which "hang all the law and the Prophets." As stated by Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thy self."[2]

It does not follow that means may be disregarded, but only that they should be regarded in their proper relations and values, as Jesus indicated in his rebuke of the Pharisees when he said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment (justice), mercy, and faith. These ought ye to have done and not to leave the other undone."[3]

Strict adherence to the letter of the law, regardless of the spirit, is usually associated with a narrow, self-centered, self-righteous attitude; whereas, one who is thoroughly devoted to the welfare of his fellow men naturally interprets and administers the law in this spirit. "Truly, the letter killeth, but the spirit giveth life."

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[2] Matthew XXII: 37-40. See also the statement of a young Jewish lawyer, Luke X: 25-28.

[3] Matthew XXIII: 23.

PROBLEMS

1. What ethical principles are implied in the statement, "the Sabbath was made for man, and not man for the Sabbath?"
2. Explain the ethical significance of this statement, "The letter killeth, but the spirit giveth life."
3. Name some specific ways of cultivating the spirit rather than the letter of the moral life.

PART III

QUALITIES OF CHARACTER

CHAPTER XIII

LOVE—THE FIRST GREAT COMMANDMENT

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord Our God is one Lord:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark XII: 28-31.[1]

"A new commandment I give unto you, *That ye love one another;* as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." John XIII: 34, 35.

"In this the children of God are manifest, and the children of the devil: *whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

"For this is the message that ye heard from the beginning, *that we should love one another.*" I John III: 10, 11.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love.

"In this was manifest the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

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[1] See also Luke X: 25-28.